Nahnu Ansarullah

An Educational and Spiritual Publication of Majlis Ansarullah - Canada

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Dear Ansar brothers, Assalamo Alaikum wa Rehmatullah,

The first edition of 2023 is with you. First and foremost, we pray that this year increases all of us in spirituality, virtue and piety, Amen.

Going in to the year, you will observe some changes in the magazine. First, we will inShaAllah have four issues instead of three like the previous years. You will find more coverage of the local and regional events organized by various Majalis of Ansarullah. The editorial board has also decided to include more articles around social issues, health, , philosophy, economics, sports, science and technology. There is a plan for the Yearly Number to cover the National, regional and local Ijtima. This all is not possible without your contribution and feedback, we require both. This magazine is for you, let us know what interests you the most, send us any feedback that you have, whether it is about the content or presentation. Tell us about any topic that you think should be added to magazine, we will work on that.

As always, Nahnu Ansarullah needs your articles. If you wish to write; but not sure if your article meets the requirements or not, do not worry, the editorial board will work with you, and provide you with all the required assistance.

We have received feedback that some readers wish to see Nahnu Ansarullah improve it's electronic version. The team is working on getting Nahnu Ansarullah available electronically in the same way as some other publications like Al-Fazl and Al-Hakam are available.

Stay tuned for more updates but do not forget to send your feedback and articles at: ishaat@ansar.ca

Jazakumullah,
Safi Rajput,
Editor

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HOLY QURAN

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِی الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِی
الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ
كَانَ مُخْتَالًا فَخُوْرَا ۙ﴿۳۷﴾

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful.

(An-Nisa'; 04-37)

HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي (،) قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِی فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا ابْنَ آدَمَ: اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِی فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِی. يَا ابْنَ آدَمَ: اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ عَبْدِی فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِی"

Hadrat Abu Hurairah[ra] narrates that the Messenger of Allah (ﷺ) said, “Allah the Almighty and the Glorious will say on the Day of Judgement, “O son of Adam, I was sick, but you did not attend to Me.” Man will say, “O Lord. How could I attend to You? You are the Lord of all the worlds.” Allah the Almighty will say, “Did you not know that so and so of My servants was sick? You did not attend to him. Did you not know that if you had done so, you would have found Me near him? O son of Adam, I asked you for food, but you did not give Me any food.” Upon this the son of Adam will say, “O my Lord. How could I feed You whereas You are the Lord of all the worlds?” Allah the Almighty will say, “Do you not remember when a servant of Mine asked you for food? You did not feed him. Did you not know that if you had fed him, you would have had a reward with Me? O son of Adam! I asked you for water, but you did not give Me any water.” Son of Adam will say, “O Condition IX 155 my Lord. How could I serve you water, whereas You are the Lord of all the worlds?” Upon this, Allah the Almighty will say, “Such and such person asked you for some water, but you did not offer him any. If you had given him water, you would have had its reward with Me.”

(Sahih Muslim, Kitab-ul-Birri was-Silah, Babu Fadli ‘Iyadatil-Marid)

SO SAID THE PROMISED MESSIAH[AS]

Compassion for God's creation is such a thing that if man gives it up and moves away from it, he gradually becomes a beast. This is what the humanity of man demands, and one is human only as long as one treats one's brother with kindness, tenderness, and benevolence. There should be no discrimination in this matter. Just as Sa'di said, 'human beings are like parts of a body.' Remember, in my estimation the scope of sympathy is very wide. One should not exclude any group or individual. I do not say—like the ignorant people of this age—that you should limit your kindness to only Muslims. I say that you should have sympathy for all of God's creation no matter who they are, whether a Hindu, or a Muslim, or something else. I never approve the words of such people who wish to limit sympathy only to their own people.

(Malfuzat, new edition, vol. 4, pp. 216–217)

The Path of Guidance
Hazrat Mirza Masroor Ahmad[aba]

At this time, I want to say that this service to humanity is being performed at the Jama'at level according to its capacity. The sincere members of the Jama'at are given the ability by Allah the Almighty to serve humanity. They give large sums of money with which service to humanity is provided. With the grace of Allah, there are doctors and teachers who have dedicated their lives and are serving in Africa, Rabwah, and in Qadian as well. I appeal to every Ahmadi doctor, every Ahmadi teacher, every Ahmadi lawyer, and every Ahmadi who by virtue of his profession can serve humanity in any way, to try to help the poor and the needy. As a reward, Allah the Almighty will increase your wealth and your lives even more. Insha'Allah, if all of you will provide this service with the intention of fulfilling a pledge to the Imam of the Age, then you will see, insha'Allah, there will be such a rain of God's blessings and favours that you will not be able to contain them.

(Friday Sermon, September 12, 2003)

"The one who wants to reform himself does so even with the slightest hint and the one who does not want to, will not."

(Report prepared by Al Hakam)

On 13 November 2022, 107 members of Majlis Ansarullah Switzerland had the honour of a virtual meeting with Hazrat Khalifatul Masih Vaa, in the adjacent hall of Noor Mosque. Huzoor(aba) spoke to each of these members and asked them about their backgrounds. Thereafter, Hadhrat Amirul Momineen(aba) answered the questions the ansar had.

Rizwan Mubashar Sahib said that by Allah's grace the Jama'at was spreading rapidly, he asked Huzoor(aba) what country would convert to Islam Ahmadiyyat first and by what system it would be governed. Huzoor(aba) replied:

It is Allah's grace that the Jama'at is spreading, and Allah knows best what country will accept and it is our desire that an [entire] country accepts Ahmadiyyat, even if it be a small one. May Allah grant the opportunity to our missionaries and preachers to carry out tabligh and may Allah also open the hearts of people so they are able to accept the Jama'at and the Promised Messiah*as and, as a result, come into the safety of Islam and under the banner of the Holy Prophet (ﷺ).

"However, I personally do not know what country will be first – Allah alone is the Knower of the Unseen and knows what country will be first and what exactly will happen."

Regarding what system an Ahmadi country will be governed by, Huzoor(aba) said:

"The governmental systems will continue as they are. Khilafat will not run a kingship, nor will the [parallel] system that was in place during the time of the Khulafa-e-Rashideen be reinstated. Rather, Khilafat and worldly governments will remain independent from one another. […] Those systems will continue as they are, and this is the indication we find in the Holy Quran as well.

[…] Allah says in Surah al-Hujurat, that when two Muslim nations fight with one another, then you should make peace between them, and the nations that are establishing the peace between them should do it with justice and when peace has been established, there should be no retribution or injustice. This means there will be Muslim governments or rather

a large number of them and everyone will be running their governments according to Islamic governance. And where matters of sharia, obedience and spirituality are concerned, they will consult the Khalifa of the time."

Basharat Ahmad Anees Sahib said that in the last meeting with Majlis Ansarullah Switzerland, Hadhrat Khalifatul Masih V(aba) had instructed the majlis to spread the message of Islam Ahmadiyyat to at least 50% of Switzerland. Basharat Sahib said Majlis Ansarullah Switzerland was trying its best but faced financial hurdles in achieving this target, for example, higher budgets were needed for printing more literature. Basharat Sahib asked Huzoor(aba) if Ansarullah Switzerland could seek assistance from the national Jama'at for more literature. Huzoor(aba) said they could indeed seek help from the Jama'at for literature and then distribute it amongst the Swiss population. Huzoor(aba) said a consolidated effort between Khuddam-ul-Ahmadiyya, Lajna Imaillah and Ansarullah and the national Jama'at was required to spread the message of Islam Ahmadiyyat, and therefore Ansarullah could seek assistance from the Jama'at to acquire literature. Huzoor(aba) said Ansarullah could request the Jama'at they needed a certain amount of literature, which they would then distribute in a certain amount of time and after the Jama'at provided it Ansarullah should ensure they distributed it.

"Therefore, you can seek help [from the Jama'at] and this requires cooperation between both of you. Allah says to help one another in righteousness and piety and spreading Allah's message is a righteous deed, therefore you can."

Tahir Mahmood Sahib asked how the Russia-Ukraine war could further impact the world and in the event of a world war, how Ahmadiyyat would spread after the war. Hadhrat Amirul Momineen(aba) said: "The war has started; this is just the beginning."

Discussing the current situation between Russia and Ukraine and its wider impact, Huzoor(aba) continued:

"The claim that 'Russia evacuated a Ukrainian city and therefore we are victorious' has been responded to by the Ukrainian government as well, who have said not to be so jubilant; no victory has been achieved. It could also be a strategy of Russia that they purposefully evacuated a city, and you begin to think one city has been abandoned [by Russia] therefore more will be [abandoned] and Russia will withdraw as a result of which the war will end."

"This war will escalate further, and blocs have begun to form. The friendship between Iran and Russia is increasing and China and Russia are developing relations – blocs are forming. Then tensions are developing between North Korea and South Korea and there's the issue of Taiwan. The developing situation in the world is deteriorating the state of the world further. [...]"

Huzoor(aba) expressed that it was wishful thinking that these world powers were coming to their senses and the war would end just because Russia had lost a city, etc. Huzoor(aba) said:

"These people will not come to their senses. The apparent facts and conditions indicate this war will escalate further. How many years it will take to escalate, Allah knows best. Even the first two world wars did not start out as international wars. First, blocs developed, they broke and new blocs formed, nevertheless blocs were made, and the war continued. The relationship between Germany and Russia changed during World War II. Similarly, this can happen in modern times as well."

Hadhrat Amirul Momineen(aba) said, "I am giving this warning repeatedly," that if the world does not pay heed and turn to God, a global war is very possible.

Huzoor(aba) said:

"Allah has said in the Holy Quran that there

are God's promises and His warnings. The [eventualities of those] warnings can be averted." Allah said that if people reformed themselves, sought Allah's forgiveness and followed His commandments, they would be saved and would also realise why they were saved. Huzoor(aba) said the people of Hadhrat Yunusas were saved after seeking Allah's forgiveness. Today, if the world sought forgiveness from God, paid heed and was saved, then it was" The duty of Jama'at-e-Ahmadiyya to further spread its preaching and inform people that 'look, you sought forgiveness and you were saved. You fulfilled one part of seeking forgiveness and now, if you desire lasting safety, you must accept the Imam of the age and the last prophet of this age, the Holy Prophet(ﷺ). Once you accept to come under his safety and develop a true relationship with Allah then you will secure lasting protection. Otherwise, from time to time, you will continue to fall into such situations; destruction and discord will continuously appear'. At that time, you will be able to preach freely, and you will need to preach.

"From what is apparent, it seems that if these nations do not come to their senses, this war will escalate. […] The time of when it will escalate, only Allah knows best. The conditions are not good, they are bad."

Shamim Ahmad Qazi Sahib said that during Covid-19, communication was extremely limited and its effects have lingered in that some people are still not attending Jama'at events as they did before the pandemic. Hadhrat Khalifatul Masih(aba) said the UK Jalsa Salana was held so that people realised we are to meet one another, offer prayers together and go to the mosques. Only some conditions, like the amount of social distancing etc. had changed, but people attended in person. Huzoor(aba) said that during his recent visit to the USA, people were adhering to Covid-19 protocols like wearing masks and social distancing, but they still attended the mosques for prayers, stood next to each other and met one another.

Huzoor(aba) said he had set these examples for the Jama'at to follow and now it was the responsibility of the Jama'at to follow them and bring people to the mosques and Jama'at events. Huzoor(aba) said the Jama'at must take people out of the habit of offering prayers at home, which was developed during the Covid-19 pandemic and children should be taught that prayers are to be offered at the mosque. Huzoor(aba) said he participated in the UK Jalsa and also went to the USA on a tour; therefore, people should follow suit and catch on.

Huzoor(aba) expressed:

"The one who wants to reform himself does so even with the slightest hint and the one who does not want to, will not."

Huzoor(aba) said all the auxiliaries – Khuddam-ul-Ahmadiyya, Lajna Imaillah and Ansarullah – should strive to encourage their members to participate in Jama'at events and offer prayers. Parents should encourage their children and ansar members should encourage their whole family. Huzoor(aba) said the habits of ease that were developed over two and a half years would at least take a year to rectify. Huzoor(aba) said that with effort and exhortation, the situation of people not attending Jama'at events and prayers will, insha-Allah, get better again. However, constant efforts were required.

Naeem Ullah Sahib said that while preaching in Switzerland, they often experienced that members of the public accepted the arguments and teachings of Ahmadiyyat but would not take bai'at. To this, Huzoor(aba) responded by saying:

"Worldly people will accept the arguments, they will accept everything, however, when has Allah said that whomever you preach to will accept?" Allah the Almighty said to the Holy Prophet (ﷺ) as well:

يٰۤاَيُّهَا الرَّسُوۡلُ بَلِّغۡ مَاۤ اُنۡزِلَ اِلَيۡكَ مِنۡ رَّبِّكَ ؕ

"O Messenger! convey to the people what has been revealed to thee from thy Lord" (Surah al-Maidah, Ch.5: V.68)]

"The commandment is to do tabligh and Allah has said that giving guidance 'is not your job, your job is to convey the message, Mine is to give guidance'."

"You should convey the message and pray for the person too. Do you offer any nafl for the tabligh contact with the same zeal and passion you have for carrying out tabligh itself? Do you prostrate [before God] for them? If prostrations and prayers are offered with the same zeal and passion, Allah blesses those efforts too. Therefore, prayer is essential along with preaching." Huzoor(aba) said that those preaching, would not be held responsible for why the people they preached to did not convert.

Huzoor(aba) also gave an example from the Holy Quran where Allah mentioned a blind companion of the Holy Prophet (ﷺ) and said to the Prophet (ﷺ) that he did not know if the leader whom he was preaching to (while disregarding the blind companion) would even convert to Islam or not. [Holy Quran, Surah 'Abasa, Ch. 80]

"By giving these examples [...] Allah made it clear that your duty is to convey the message, so convey it. Apart from this, giving guidance is Allah's job."

"And take care of your own too, develop love and brotherhood amongst yourselves, as a result, unity and fraternity will be established in the Jama'at. [...]"

"You preach outside to people and are conveying the message in an excellent manner, but amongst some of you, lots of hostilities and ill-will have developed, or they don't desist from talking against each other and resentment has developed in the hearts for no reason. Thus, try to remove those as well."

"You should be one and unified, then exert your efforts. Allah blesses it then as well. Also, pray! And pray together, then Allah will bless it as well."

Huzoor(aba) said that Allah commanded us to convey the message and if we did not convey the message then we would be questioned about it by Allah. However, nowhere had Allah said we would be questioned if we did not eventually manage to convert someone.

Preaching was essential for us, and it was for Allah's grace to guide someone. Huzoor(aba) said preaching required hard work and prayers and then Allah blessed it.

Rafiu Idris Sahib said that in the commentary on verse 117 of Surah al-'A'raf it was said that prophets generally never attacked first. Idris Sahib said that despite this, Hadhrat Suleman*as attacked Queen Sheba without any provocation, he said this seemed like an exception to the rule and asked why Hadhrat Suleman*as "was the aggressor".

In reply, Hadhrat Amirul Momineen(aba) said:

"He was not the aggressor. He sent the message to the Queen that she should not worship [others besides Allah] or make partners with Allah the Almighty or she should not worship idols. And he said that 'I am sending you this message that you accept the omnipotence of Allah the Almighty and [...] that He is All-Powerful. But if you did not do it, then, of course, I will come and give you the message [...] Then, Queen Saba accepted the message, and he never attacked her and let her remain at her position."

"This means that prophets never attack to snatch the power of somebody, never attack to capture the lands, never attack to destroy the people. Yes, of course, they fight when they are attacked. Here, it is a different thing, it was a way of spreading the message of Allah the Almighty and even then, he did not want to destroy the nation. He said that when the

Queen will be captured, then the people will know that the god of the Queen or the idol she was worshipping or she was asking her subjects to worship, were wrong and they will accept the message of one God."

"So, here there's a subtle difference, the purpose is not to destroy and capture the land or the nation – the purpose is to spread the message of Allah the Almighty, Unity of Allah, Oneness of Allah. And when it was accepted, he never attacked. Had he had some worldly desire, he would not have stopped attacking the Queen. So, in my view, this is the subtle difference.

"I don't have the commentary in front of me now, so what I have understood from this is that there's a subtle difference of attacking, attacking for worldly desires and sending them the message of Allah the Almighty. And he did not attack, he only said that 'you only accept one God'. And he did not want that his neighbour should be the worshipper of idols."

"This is the subtle difference that I understand. It was not for the purpose of snatching the rights of others, it was not the purpose of capturing the land, it was not the purpose of making the nation a slave, the purpose was quite different; just to spread the message. Once it was realised by the Queen, everything was settled down and she remained the Queen of that area."

Another questioner spoke about the continuing adverse condition of Pakistan and asked what one could do to improve the disorder there. In response, Huzoor(aba) asked the questioner why he had migrated to Switzerland, if it was possible to improve the situation in Pakistan. Huzoor(aba) noted that the questioner left Pakistan because it was not possible to improve its condition and desired a better life for himself by migrating to Switzerland.

Huzoor(aba) said one could only pray for Pakistan, however, "Where the whole lot has gone astray, there is no hope that their ways can be corrected".

Mian Nasir Sahib asked how the messages of the Khalifa would reach Ahmadis if a war erupted and communications were disrupted. Hadhrat Khalifatul Masih(aba) said:

"Don't worry, Allah the Almighty will create the means. Get a satellite phone and through it, the Amir Jama'at will get the [Khalifa's] messages, so he will convey them to the Jama'at."

Rehmatullah Zahid Sahib said there were good business opportunities in some Arab countries that people were benefiting from. He asked Huzoor(aba) if investing in such countries was a good idea, particularly for those living in the West, keeping in mind the current condition of the world. Huzoor(aba) said:

"We cannot predict what will happen tomorrow in the world. If the conditions for doing business in Arab countries are better, then one most definitely should. There is no harm. The conditions in Europe are worsening, right? Therefore, you will have to venture out of Europe somewhere."

Mirza Usman Baig Sahib asked about climate change and what one could do about it individually, as a community and at the political level.

"I have instructed children and women as well that, individually, they can plant trees and pay attention to [reducing] carbon emissions. Try to use cars and other vehicles at a minimum. If you have to travel a short distance then instead of going in your car or motorcycle, you can walk there. Use cycles and plant more trees. […]"

"Apart from this, it is the responsibility of governments to plant more and organise industry in a way that reduces carbon emissions the most.

"China now says it is 50-60 years behind the carbon emissions produced by Europe and

America in the last 50-60 years as a result of their industrial growth, and so it [China] will continue and will see what changes to make in the future. Everyone desires their own benefit, so this is how people see things at the political or national levels."

Huzoor(aba) spoke about the recent floods in Pakistan:

"People also link everything to politics. People question why Pakistan is to blame for the recent floods that came. [They say] climate change is the result of the carbon emissions of the West, Europe and developed nations. However, what role has Pakistan played in this?"

"Pakistan cut down all its forests. Landowners and politicians joined together and cleared all the mountains of Swat, Murree, Naran and Kaghan for their vested interests and destroyed all those areas. Then they didn't even construct any dams and there were ways of harvesting water [that they didn't utilise]. If they had used their God-given intellect, these people could have been saved from huge destruction."

"Some blame the West for everything that 'the West did not do this or that' – okay – but [the people of Pakistan] bear responsibility too."

Huzoor(aba) said developing nations like India and China questioned why they should reduce carbon emissions as they were developing their industries, whereas the West had already established itself (while also producing carbon emissions).

Huzoor(aba) said developed nations called on developing countries to reduce carbon emissions; however, in reality, rich or Western nations were not ready to reduce their own carbon emissions. This was wrong, Huzoor(aba) said, and the West and rich nations should reduce emissions too. The wars currently taking place were adding to carbon emissions and climate change, Huzoor(aba) said.

Changing the political landscape was not possible as countries were invested in their own interests, however, every Ahmadi could take steps to reduce their carbon emissions, Huzoor(aba) said.

"So, in every country, we can only exert small efforts. Then inform the people of the country, because the population of that country will bring real change. […]"

At the end of the meeting, Hadhrat Khalifatul Masih conveyed his sal(*aa)m and the meeting ended.

HAZRAT ISA[AS] BORN WITH OR WITHOUT A FATHER

Ansar Raza, Life Devotee

TWO GROUPS

It is a well-known fact that Hadhrat Isa[as] was born without a father. This immaculate conception is scientifically discussed by Hadhrat Khalifatul Masih-IV, Hadhrat Mirza Tahir Ahmad*rh in his book "Christianity—Journey from Facts to Fiction". However, there are some Muslim groups who believe otherwise. They insist that Joseph the Carpenter was the biological father of Hadhrat Isa[as] and that Mary had already married to him before conceiving the child. One such group is "Ahl-e-Quran", i.e., the followers of Mr. Ghulam Ahmad Pervez. In his book "Sh`ula-e-Mastoor" (Hidden Flame) Mr. Pervez has described the life of Hadhrat Isa[as] from his birth to death. Ironically, no evidence whatsoever has been presented in support of his belief that Hadhrat Isa[as] had a biological father, neither from the Holy Quran nor the Bible. What we find in this book is a mere concoction. He inserts his own statements as the authoritative parts of the translations of the relative verses. This version, being mere concoction, does not merit any discussion and can be rejected prima facie.

The second group, who has similar belief like Mr. Pervez, is Ahmadiyya Anjuman Isha`at-e-Islam Lahore, a.k.a. Lahori group. Three scholars of this group, Maulvi Muhammad Ali; Mr. Abdul Haq Vidyarthi; and Dr. Basharat Ahmad have discussed this subject in their books. First two gentlemen have not offered any evidence but merely presented their belief. Dr. Basharat Ahmad, however, has discussed it in detail and attempted to forge some evidence and explanations.

WHAT ABOUT THE IMAM MAHDI[AS]?

One common and very unfortunate aspect of their writings is that, though they call themselves Ahmadis, rather true and real followers of the Promised Messiah[as], none of them has ever quoted him. It is a great irony that they claim to consider him the 'Just Arbiter' of this age, the Imam Mahdi, but they do not bother to check his ruling about this matter. The obvious reason to avoid the decision of the Promised Messiah[as] about the immaculate conception of Hadhrat Isa[as] is that he has clearly mentioned that Hadhrat Isa[as] was born without a biological father. He writes:

"It is included in our beliefs, that the birth of both Isa and Yahya was in an extraordinary manner; and there is nothing in it we might call remote from reason. Allah has referred, to the birth of both in one and the same Sura, that one should bear witness to the veracity of the other."

Continuing the same, the Promised Messiah[as] further writes:

"In the eyes of people gifted with discernment, there can be only two probabilities: Either we say that conception took place as a direct result of the Word spoken by the Lord God in regard to the matter. Or, God forbid, that he was a child born in sin; and we are saying this in conformity with the Quran, and the Injīl. So take care you do not come to lose the path of success, and the truth." (Mowahibur Rahman, page 70)

Similarly, on May 5, 1904, on a question by someone, the Promised Messiah[as] answered:

"On a perusal of the Holy Quran, this is what emerges as the truth, namely, that Jesus was fatherless; and this is a matter on which no question can come to lie. Where Allah calls this birth as resembling the birth of Adam, it is an indication that in this birth there is an element of an extraordinary process of nature, to which a reference had to be made, for an explanation, by likening it to the example of Adam." (Badr , May 16, 1907, page 3)

This was reiterated again in the following words:

"Our faith and belief is this that Jesus was born of no father, and Allah has the power to do all things. The rationalists, called Naturies among us, who try to establish that he was born of a human father they are making a serious blunder. The Lord God of such people is a dead Lord God. The prayers and supplications of such people are not granted who assume that Allah cannot cause a child to be born independently of the agency of a human male in the role of a father. We consider a man who holds this view to have fallen out of the pale of Islam." (Al-Hakam, June 24, 1901)

BIRTH OF HADHRAT ISA[AS] IS A SIGN:

In Sura Maryam, Allah mentions that when Mary was given the glad tiding of a blessed son, she astonishingly exclaimed that how she could have a child when no man had ever touched her and that she was not unchaste. Allah assured her that it would happen as promised and that this birth would be a sign for people, a mercy, and a decreed matter. Earlier in this surah, birth of Hadhrat Yahya[as] is mentioned but without qualifying it as a sign for people, a mercy, or a decreed matter. It clearly shows that the birth of Hadhrat Isa[as] was different and distinct from the birth of Hadhrat Yahya[as]. The common trait of both these cases is that the deficiencies were repaired without external help. However, the birth of Hadhrat Isa[as] is called a sign, a mercy, and a matter decreed because it is more unusual than that of the birth of Hadhrat Yahya[as]. In case of Hadhrat Yahya[as], an aged couple with one partner as barren is giving birth to a child, which is strange; but not apparently impossible. However, in the case of Hadhrat Isa[as], no one had ever heard of a woman giving birth to a child without having a relationship with any man. That is why it was declared as a sign.

Like Adam

The Holy Quran mentions the likeness of Hadhrat Isa[as] with Hadhrat Adam[as]. Dr. Basharat Ahmad of Lahori group argues that it is not written anywhere that Adam[as] was born without parents. This statement of Dr. Basharat Ahmad is quite strange. If Adam[as] was not born without parents, then the question arises how the parents of Adam[as] were born. This unending chain can go back in time infinitely unless we reach a starting point when human life started on this earth. Dr. Basharat Ahmad seems to believe in Darwin's theory of evolution and hints that man is evolved from apes. He writes and I quote and translate:

پہلا جوڑا جو انسان کا پیدا ہوا وہ کس طرح کسی حیوانی حالت سے ترقی کر کے انسانی حالت میں منتقل ہوا یہ ایک راز ہے جس کی عقدہ کشائی تا حال کسی تسلی بخش طریقے سے نہیں ہوئی۔ کہتے ہیں کہ کوئی درمیانی حالت کی مخلوق تھی جس سے ترقی کر کے انسان بنا اور تنزل کر کے بندر بنا۔ کونوا قردۃ خاسئین میں بھی یہی اشارہ معلوم ہوتا ہے کہ دونوں کا ماخذ اور اصل ایک ہے۔ ترقی کرے تو انسان انسان ہے ورنہ ایک ذلیل بندر ہے۔

(پیدائشِ مسیح ازروئے قرآن و انجیل ص ۱۱)

"How the first-born human pair evolved from animal to human form is a mystery that has not been satisfactorily solved so far. It is said that the progressed form of an intermediate creature; became human and in regression; some became ape. 'Be ye apes, despised' also

seems to point that both have same source and origin. A human deserves to be called human only if he progresses. Otherwise, he is nothing but a despised ape."

He argues that similitude of Hadhrat Isa[as] with Adam[as] is not in birth but in being a human and a prophet. If this were true, his similitude could have been given with any other prophet. Comparison with Adam[as] was made because Christians argue that Hadhrat Isa[as] is divine as he was born without father. In rebuttal, Allah argues that if father-less birth makes one divine then Adam[as] is more worthy to be divine as he was born even without a mother.

ALLEGATION OF ADULTERY

"And because of their disbelief and their uttering against Mary a grievous calumny,"
(Al-Quran, Chap 4:157)

Another evidence in support of father-less birth of Hadhrat Isa[as] is that the Jews alleged Mary of adultery. If she were married to Joseph the Carpenter, nobody would have raised any finger towards her. When angel informed Mary about the birth of Hadhrat Isa[as], she said that she was not unchaste. The same word is used for her by the Jews when they remarked that her parents were not bad and unchaste. It clearly proves that the Jews were not arguing against the prophet-hood of Hadhrat Isa[as], as contended by Dr. Basharat Ahmad, but alleging Mary of adultery. No doubt that when his mother brought him before her people Hadhrat Isa[as] was not a child in a cradle but an adult. As mentioned in the Holy Quran, revelation is not sent to children but to adult men. Allah says:

"And We sent none as Messengers before thee but men to whom We sent revelations."
(Al-Quran, Chap 21:8)

It proves that revelation is sent only to men, not to children. Hadhrat Isa[as] presented his claim of being the Messiah before the Jews, but they rejected his claim based on the alleged adultery of Mary, as it is written in Torah:

"No one born of a forbidden marriage nor any of his descendants may enter the assembly of the LORD, even down to the tenth generation."
(Deuteronomy 23: 2)
Therefore, their contention was how a person can be born out of wedlock and be a Prophet or Messiah.

DUTIFUL TOWARDS PARENTS TOWARDS MOTHER

Another irrefutable evidence of father-less birth of Hadhrat Isa[as] is that in Sura Maryam, it is mentioned that Hadhrat Yahya[as] has been ordained to be dutiful towards his parents:

"And dutiful toward his parents. And he was not haughty and rebellious."
(Al-Quran, Chap 19:15)

Whereas, in the same Sura, Hadhrat Isa[as] is quoted as saying that he has been ordained to be dutiful to his mother:

"And He has made me dutiful toward my mother, and He has not made me haughty and unblessed."
(Al-Quran, Chap 19:33)

If he had a father like Hadhrat Yahya[as], why did he say that he had been ordained to be dutiful to his mother? Why did not he include his father in this statement? Mentioning only his mother proves that he did not have a biological father.

Dr. Basharat Ahmad attempts to defend his position by saying that mentioning his mother only shows that when Hadhrat Isa[as] was making this statement his father had died by that

time. But we must keep in mind that Hadhrat Yahya[as] was born in very old age of his parents. Mentioning his qualities, Allah says that he was not arrogant and rebellious towards his parents but dutiful towards them. These qualities can only be expressed and demonstrated, knowingly and wilfully, by grown-ups and not by children. If his father was alive till he reached that age, there are strong chances that the so-called father of Hadhrat Isa[as] would have been alive, at least till that time, as well. Nevertheless, it is only a surmise without an authentic historical fact that the so-called father of Hadhrat Isa[as] had already died when he made that statement of being dutiful to his mother.

CALL THEM BY THEIR FATHERS!

Allah says in the Holy Quran that it is more equitable in the sight of Allah that you call people by the names of their fathers:

"Call them by the names of their fathers. That is more equitable in the sight of Allah."
(Al-Quran, Chap 33:6)

If Hadhrat Isa[as] had human father, Allah must have called him by his father's name which is the more equitable in His own sight. But, amazingly, Allah calls him by the name of his mother as "Son of Mary" and not as "Son of Joseph". This proves that Hadhrat Isa[as] had no biological human father. Dr. Basharat Ahmad argues that Hadhrat Isa[as] was called by the name of his mother as she was famous for being a servant of temple. This argument is quite flimsy and untenable as there is no such condition in the above quoted verse.

WHO STARTED CELIBACY—JEWS OR CHRISTIANS?

Dr. Basharat Ahmad argued that though Mary exclaimed that how she can have a child while no man has ever touched her; but then she thought (One wonders how Dr. Basharat Ahmad was able to read her thoughts even after two millenniums) that she may have a child after marriage. But the problem was that she was dedicated for the service of the temple and could not marry. Dr. Basharat Ahmad falsely says that though celibacy was not prescribed in the Jewish law; the Jews had innovated it. In support of his claim Dr. Basharat Ahmad quite wrongly interprets and quotes this verse:

"Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow them, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy. But monasticism which they invented for themselves — We did not prescribe it for them."
(Al-Quran, Chap 57:28)

As we can clearly see, Allah says that it was the Christians, those who followed Hadhrat Isa[as], who started monasticism. But Dr. Basharat Ahmad, on the other hand, in a futile attempt to prove his point, attributes it to the Jews. If it were the Jews who started celibacy and monasticism, it should have been continued in them till-date and we must have found Jewish nuns and Jewish monasteries also in this age. But we observe that, though there are Christian nuns and monasteries, there is no such thing in Jewish society anywhere in the world. It is written in Encyclopaedia Judaica under the word 'celibacy' that this concept is alien to Judaism:

CELIBACY. The deliberate renunciation of marriage is all but completely alien to Judaism. Scarcely any references to celibates are to be found in the Bible or in the Talmud, and no medieval rabbi is known to have lived as a celibate (see L. Loew, Gesammelte Schriften, 2 (1890), 112; 3 (1893), 29ff.). The demands of celibacy were included neither among the acts of self-denial imposed upon the Nazirite (Num. 6:1–21), nor

among the special restrictions incumbent upon the priesthood (Lev. 21:1–15). Celibacy among Jews was a strictly sectarian practice; Josephus ascribes it to some of the *Essenes (Wars 2:120–21). Equally exceptional is the one solitary case of the talmudist Simeon ben Azz who explained his celibacy with the words: "My soul is fond of the Law; the world will be perpetuated by others" (Yev. 63b). The norm of Jewish law, thought, and life is represented rather by the opening clause in the matrimonial code of the Shulḥan Arukh: "Every man is obliged to marry in order to fulfill the duty of procreation, and whoever is not engaged in propagating the race is as if he shed blood, diminishing the Divine image and causing His Presence to depart from Israel" (Sh. Ar., EH 1:1). The law even provides for the courts to compel a man to marry if he is still single after passing the age of 20 (ibid., 1:3). Since the late Middle Ages, however, such authority has not been exercised (Isserles, ad loc.). Only if a person "cleaves to the study of the Torah like Simeon b. Azz" can his refusal to marry be condoned, provided he can control his sexual lust (ibid. 4).
The Jewish opposition to celibacy is founded first on the positive precept to "be fruitful and multiply" as a cardinal duty to perpetuate life, a duty which also underlies the attitude of Judaism toward birth control. Second, celibacy is incompatible with the Jewish scheme of creation in which a man is regarded as half a human being unless he be married, and in which "he who is without a wife lives without joy, without blessing,… without peace" (Yev. 62b, based on Gen. 5:2). Third, far from regarding celibacy as a means to the attainment of holiness, Judaism views it as an impediment to personal sanctification. This is strikingly illustrated by the rabbinic use of the term kiddushin ("sanctification") for marriage and by the insistence that the high priest be married (Lev. 21:13), especially at the time when he officiates in the Holy of Holies on the holiest day of the year (Yoma 1:1, based on Lev. 16:6, 11, and 17). For similar reasons, unmarried people are also debarred from holding certain public and religious offices, notably as judges in capital cases (Sanh. 36b) and as synagogue readers (Sof. 14:17; cf. Oḥ 53:9). Jewish moralists in all ages have advocated severe self-control and occasionally even a measure of asceticism, but they did not encourage celibacy or any form of monasticism (although exceptionally there was a note of sympathy, cf. Baḥya's Ḥovot ha-Levavot 193, Abraham b. Ḥiyya's Meditation of the Sad Soul 133, and Abraham Maimonides' Highways of Perfection 249, 265, 279). Their writings and teachings reveal no trace of the condemnation of marriage as a compromise with evil, a concept already found in the New Testament (Mat. 19:12; I Cor. 7:9; Luke 20:27–36). The notion that there was something immoral in marriage was refuted in a special tract by *Naḥmanides as early as the 13th century (Graetz, Gesch, 7 (19083), 41). [Immanuel Jakobovits]

It is unfortunate that Dr. Basharat Ahmad has falsely attributed this concept to the Holy Quran, that Jews started the innovation of celibacy, only to prove his point. Since there was no tradition of celibacy in Jews, it was absolutely not an impediment for Mary to get married and have children. Therefore, the whole façade, created by DR. Basharat Ahmad on this deceitful foundation collapses and it is proved beyond any doubt that Hadhrat Isa[as] was born without a biological human father.

All Praise belongs to Allah, the Lord of the worlds.

"Backbiting is also a form of cruelty which attacks the honour of others. Then, the person regarding whom the backbiting was done will speak about the weaknesses of the backbiter, or they come face to face and fight. In either case, the peace of society is ruined. Hence, backbiting is forbidden, and in order to establish an aversion to backbiting, it is stated that backbiting is akin to the repulsion of eating the flesh of one's deceased brother."

Excerpt from the address of Hazrat Khalifatul Masih V[aba]
at the concluding session of the Annual Convention Qadian 2021

Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve.

Adeel Aziz; Vaughan ON

The following won the National Essay Writing Competition. It is published in the here for recognition and for the benefit of Ansar brothers. (Editor)

Purpose. Meaning. Fulfillment. Mankind has grappled with these concepts since the dawn of time. Many philosophers have theorized and expounded what they are and even go as far as how to attain them. While there is merit in their rationalizations, their conceptions lack universality.

Where, then, does one look for a universal explanation, one that also comes with a blueprint and will endure the test of time.

Islam asserts itself as a universal religion – a religion for all people and all times. To seek purpose, meaning and fulfilment in Islam is to seek Allah Almighty, His blessings, and His reward. In fact, the primary tenant of Islam is to connect man with Allah Almighty. It is then no surprise that the ultimate desire of every Muslim is to attain nearness to Allah Almighty, to be the recipient of his blessings, and his rewards.

The metaphorical blueprint which has eluded the great philosophers can be found in the Holy Quran where Allah Almighty states:

"Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve."

(Al- Quran, chapter 2:113).

Allah Almighty informs us here with certainty that complete submission is the path to His reward and His protection. When we read the commentary of this verse, we understand there are two salient themes discussed here, one of salvation and one of perfect goodness. The two themes are intricately linked, let us first examine the theme of perfect goodness.

In the commentary of the Holy Quran, written by Hadhrat Khalifatul Masih the Second[ra], we read that the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad[as] explains that this verse describes three especially principal elements of perfect goodness. Those being self-annihilation, regeneration, and union with Allah Almighty.

(Five Volume Commentary of the Holy Quran, Volume 1, pages 207 and 208)

Self-annihilation is a metaphorical form of complete submission. Achieving it is easier said than done. The world we live in is constantly promoting a Godless society – a society that endorses self-destructing behaviors that will by no means quench anyone's thirst. Its prevalence today is stronger than it ever was, tugging at us from all directions. Whether it's the Internet, social media, music, or politics these platforms are all used to shape a materialist existence and entice people away from their Creator. This form of self-annihilation ultimately leads to the destruction of man. We are all witnesses to the state of affairs of the present time, increasing geopolitical tensions leading mankind to the brink of another world war, degradation of morals, sharp declines in mental health, the ever-increasing economic divide between the

haves and have nots, etc.

Islam on the other hand endorses a different kind of self-annihilation, one where Allah Almighty Himself guarantees rewards for those who pursue Him. One where man begins the journey of uniting with his Creator. To achieve this, despite one's own status or stature, he only endeavors to spend his time in the presence of Allah Almighty with utter humility and meekness, looking inwards at his own powerlessness, and seeking forgiveness for his faults and weaknesses. In this state of absolute surrender, he ascribes all good and superiority to Allah Almighty. This may sound daunting or even unattainable however rest assured it is not out of reach. There is a Hadith that states the Holy Prophet (ﷺ), said:

"Allah says: When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance toward him the length of his arms spread out. When he comes to Me walking, I go to him running" *(Sahih Bokhari*)

These remarkable words of Allah Almighty make it unmistakably clear that treading the path to Allah Almighty is not only possible but is in fact easier with every step one takes. Nowhere else in life can one find a bargain like this.

This process of self-annihilation cannot be achieved in matter of days or months, it is a journey, a tumultuous one at that. One must be steadfast and firm in his resolve to distance himself from everything other than Allah Almighty. There are multiple stages within this process one must pass through. **The first is acknowledging one needs to reform himself. This is the most difficult stage of the process, as humans we are quick to judge others however looking inwards and judging ourselves has always proven to be a challenge.** One example of this is in an interview setting – the interviewee is often stumped when the interviewer asks him to state a few weaknesses he has. However, when asked about shortcomings of the workplace he is intending on leaving, or of his current manager, the interviewee does not hesitate to respond.

The next stages include acceptance, understanding, and making a commitment to Allah Almighty to undertake all that is necessary to eradicate oneself of sin. This is all underpinned by prayer as without prayer none of this is possible.

The second element of perfect goodness explained by the Promised Messiah[as] is regeneration. This also takes a metaphorical form of complete submission. The state of regeneration is where man leaves his previous life to begin a new one, a life where he is in excellent conduct with his Creator. This requires man to relinquish all worldly matters and live for Allah Almighty, and Allah Almighty alone. Man is to understand the purpose of his creation, understand the rights owed to Allah Almighty and the rights owed to Allah Almighty's creation. As to the rights owed to Allah Almighty, He states in the Holy Quran that:

"I have not created the Jinn and men but that they may worship Me" *(Al-Quran, chapter 51:57)*.

This verse makes it abundantly clear that worshiping Allah Almighty is the sole purpose of man's creation. Man is not born into this world at his own will, nor is that true at the time of his departure. At the same time man does not choose his purpose in this world, his Creator does. Worship is a right owed to Allah Almighty and is the means to attain nearness to Him, to seek His pleasure and His reward in this life and the hereafter. The most fundamental way to worship Allah Almighty is by offering the five daily prayers.

Additionally, man cannot fulfill the rights owed to Allah Almighty without fulfilling the rights owed to His creation. Allah Almighty states in the Holy Quran that:

"You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah"
(Al-Quran, chapter 3:111)

In this verse Allah Almighty not only states that Muslims are the best people but also why that is so. They were raised not for the good of other Muslims or a particular region of the world, but for all of mankind. Allah Almighty enjoined them to do good and forbid evil. This is a clear indication of what is required of Muslims to fulfill the rights owed to Allah Almighty's creation.

At the Annual Convention held in Germany in 2014, the Fifth Caliph of the Ahmadiyya Muslim Community, Hadhrat Mirza Masoor Ahmad[aa] stated on the topic of rights owed to Allah Almighty's creation that:

"Islam teaches Muslims to spread mutual love and affection in every direction and across all parts of society. It especially advocates caring for the most vulnerable and impoverished members of society such as orphans. Furthermore, for the sake of the world's peace, Islam teaches that you should never take the first step or instigate any act of aggression or warfare."

(https://www.alislam.org/articles/Islam-threat-source-of-peace/)

This beautifully illustrates the responsibilities a Muslim has towards all of mankind, without discrimination of any kind. These are not mere slogans or text written in books, this is a call to action for all Muslims to be excellent in conduct. A Muslim is instructed to exhibit a high standard of morality by treating all of mankind with love, care, and kindness.

Hadhrat Khalifatul Masih the Fifth[aa] said at the inauguration of the Khalifat Hall in Sydney, Australia, that Ahmadi Muslims can be described simply as people who fulfill the rights owed to Allah Almighty and the rights owed to Allah Almighty's creation. He went on to say that:

"Without acting upon these teachings, a person cannot claim to be a true Ahmadi Muslim. If we reflect and consider, we will realize that these are the very virtues that today's world stands in urgent need of. These are the principles which can become the means of establishing world peace. I say this because a relationship of love and sincerity can only be formed with Allah Almighty when a person fulfils the rights owed to Him and Allah Almighty's rights can only be fulfilled when His commands are followed."

(https://www.alislam.org/articles/objectives-of-ahmadiyya-muslim-community/)

These are the lofty standards required of all Muslims to adhere to, one cannot expect anything less of the best people raised for the good mankind. Every Ahmadi Muslim needs to reflect on this and perform an inner exanimation of themselves to gauge where we stand in terms of fulfilling the rights owed to Allah Almighty's creation. The turmoil in the world today would cease to exist if mankind truly followed these principals established by Allah Almighty over 1,500 years ago. There is still hope and it is the duty of every Ahmadi Muslim to share these beautiful teachings with the rest of mankind and themselves become examples of excellence in conduct.

The third element of perfect goodness explained by the Promised Messiah *as is union with Allah Almighty. It is in man's nature to be drawn to goodness, hope and peace. The journey to achieving union with Allah Almighty requires man to surrender any iota of doubt in the existence of Allah Almighty. One must develop a deep and unwavering love of Allah Almighty and have complete trust in Him. To live everyday with the knowledge that Allah Almighty is seeing you and you are seeing Allah Almighty. He is the Protector, the Provider, the Bestower, the Source of Peace – these are just a mere few attributes of Allah Almighty.

Hadhrat Khalifatul Masih the Fourth[ra] was once asked about the number of attributes of Allah. He responded with saying there are ninety-nine however this is limited to the capacity of understanding of human beings; there are an innumerable number of attributes of Allah Almighty.

(https://www.alislam.org/askIslam/question/420/)

When a child first learns to walk, he possesses a certain certainty that his parents will be there to catch him should he fall, this is the same unconditional certainty we need to possess when building a union with Allah Almighty. Allah Almighty loves his creation and waits for His believers to pray to Him so that He may accept their prayers. How, then, can one not desire union with his Creator?

Throughout time Allah Almighty has sent His prophets to all people to guide man to his Creator. They brought with them the law of Allah Almighty, to unshackle them from their vices and revive them from being spiritually dead. It is then without a doubt that obedience to the Holy Prophet (ﷺ) is necessary to establish union with our Creator. Allah Almighty states in the Holy Quran:

"Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with His judgment; and Allah guides not the disobedient people."

(Al-Quran,chapter 9:24).

In this verse Allah Almighty states that we must love Allah Almighty and His Prophet above everything else.

According to a Hadith in Bokhari the Holy Prophet (ﷺ) said "None of you will have faith till he loves me more than his father, his children and all mankind" *(Sahih Bukhari, the Book of Faith, Chapter:* the *love of the Messenger(sa) is part of faith, Hadith #15).*

Such was the grandeur and status that Allah Almighty bestowed upon the Holy Prophet (ﷺ).

Establishing union with Allah Almighty is the loftiest state man can attain. One of the foremost means of establishing this union with Allah Almighty is through prayer. It is through prayer that one communicates with Allah Almighty. It is through prayer that one repents and begs for forgiveness of sins. As with many things in life regular maintenance is required to keep something running smoothly. The five daily prayers are our means of maintaining our spiritual selves, and to remain connected with Allah Almighty. If one utterly understood the power of prayer, one would do everything in his power to offer prayers regularly. We are all taught from an early age to pray with persistence, humility, fervor, and full attention so that our prayers do not go to waste. We are taught that we should learn to weep while in front of Allah Almighty, many of us struggle with that and are advised to make a face as if we were crying. This is the level of quality our prayers need to rise to if we truly desire union with Allah Almighty.

During one of my recent personal visits to the United Kingdom, I had the immense privilege of offering prayer behind our beloved Huzoor [aba] once again. I was fortunate to have arrived early and able to offer prayer in the first row. I was observing Huzoor[aba] offer sunnah prayer and was awestruck by a thought which impacted how I offered my prayers forever thereafter. Here I was sitting behind the busiest person I know on the face of the Earth, whom if there were an extra ten hours added to the day would spend them all in the service Ahmadiyyat and the world at large. Regardless of his incredibly busy schedule, Huzoor[aba] offered his prayers with much patience and dedication. This was a

moment of realization for me, for I am busy and would generally hurry my prayers. Only when prayer becomes a priority in life can one offer it with the proper dues it demands, otherwise one is deemed negligent in prayers. I shared this observation with my family members upon my return to Canada. It was such a moving moment for me that I felt compelled to share it with Khuddam brothers I spoke to at various events. I can only imagine how fervent the prayers were of our master, the Holy Prophet (ﷺ).

It is then abundantly clear that the ingredients to establishing a union with Allah Almighty requires belief in Him, in His prophets and to worship Him.

Let us now shift focus from perfect goodness to salvation. As indicated earlier these two themes are intertwined, one can argue that perfect goodness is a means to salvation, or in other words salvation is the destination of perfect goodness. The dictionary defines salvation as a state of being saved or protected from harm

(https://www.dictionary.com/browse/salvation).

In the verse quoted at the onset of this paper Allah Almighty states that those who submit to Him will not only receive His reward, but they will also be under His protection; no fear will come unto them, nor will they grieve" *(Al-Quran, chapter 2:113).* Allah Almighty states in clear terms here that submission to Him is the source of salvation. Fear itself stems from uncertainty, from the unknown and from a lack of understanding. When one forges a bond with Allah Almighty any fear he has is dispelled, for one has complete certainty of Allah Almighty's existence and wholeheartedly comprehends that Allah Almighty is all powerful and boundless.

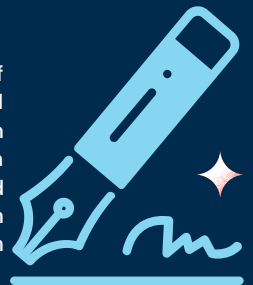
As stated earlier, one of the attributes of Allah Almighty is the Protector. In one of his Friday Sermons Hadhrat Khalifatul Masih the Fifth[aba] elaborated on the translation of the Arabic word for 'The Protector.' He said,

"The translation of this Arabic word [Al-Muhaimin] is The Protector, One Who is a Guardian, One Who stands as a witness for His chosen ones and provides security from everything. Al Muhaimin is the One Who brings about peace after fear." *(Friday Sermon, October 3rd, 2008).*

What are we waiting for, our protector awaits us to call unto Him, we read in the Holy Quran:

"And your Lord says: 'Pray unto Me; I will answer your prayer" *(Al-Quran, chapter 40:61).*

Prayer is the vehicle to salvation; it is incumbent upon us to prioritize it in our daily lives.

As discussed throughout this paper, attaining perfect goodness, or more precisely being excellent in conduct, is a journey in purification of man and it is this purification by which he attains salvation. Allah Almighty has given us the blueprint, He is waiting for us to call unto Him and seek His rewards. Many of us are weak of faith however those that are steadfast and successful in the pursuit of establishing a union with Allah Almighty are the fortunate ones. When one truly realizes the magnificence of Allah Almighty, he is left with realigned sense of purpose, meaning and fulfilment. It is then that man realizes how helpless and powerless he truly is, and all that he can do now is submit wholeheartedly to his Creator, prostrate in front of Him and beg for His forgiveness and blessings – all while weeping uncontrollably.

28TH MAJLIS SHURA MAJLIS ANSARULLAH CANADA

(Department of Umumi)

On Friday August 12thh, 2022, the 28th Majlis Shura of Majlis Ansarullah Canada was held in the Awain-e-Tahir Complex, in Toronto Canada.

Registration of delegates and special invitees began at 7:00am on Friday, 12th August.

At 8:00 am, the shura delegates watched the live Friday Sermon of Hazoor Anwar[aba]. After that, the registration continued, and breakfast was served.

Unlike the last year, when due to the Covid-19 restrictions and limited capacity cap, only Zuma Majalis and members of the National Majlis Amla were invited to attend the National Majlis Shura; this year, there were no restrictions and the Majlis Shura was held at full scale with all the elected members present in-person.

The first session of the Majlis Shura began with the recitation of the Holy Quran by Maulana Ghulam Misnah Balouch Sahib, Na'ib Sadr Saf Dom, followed by the English and Urdu translation by Muhammad Afzal Malik Sahib, Additional Qa'id Umumi. Respected Abdul Hameed Warraich Sahib, Sadr Majlis Ansarullah Canada, led the Ansarullah pledge. Respected Kaleem Ahmad Malik Sahib, Na'ib Amir Ahmadiyya Muslim Jama`at Canada, then, rendered the opening remarks.

After the Opening address, Secretary Shura, Asim Mehmood Bhalli Sahib presented the Agenda of Shura and 2022 proposals except the Financial budget of year 2023. Secretary Shura also presented the annual report of Majlis Ansarullah, Canada, while Qaid Mal Ataul Majeed Zafar Sahib, presented the Annual Budget (income and expense) for year 2023.

To discuss three approved proposals, three sub-committees are formed. The approved proposals included:

1. Budget for year 2023 ,

2. "Enhancing the Participation of Ansar Brothers in Jama'at and Majlis activities" (Combined proposal by Tajnid and Umumi)

3. "Inculcating the Status of Khilāfat in our Children" (Tarbiyat)

Each sub-committee was allocated assigned area to discuss the proposal. The meetings of sub-committees started at 11:00 am and

continued till the lunch and prayer break at 12:30 pm. For the delegates who were not part of any sub-committee, an interactive question/ answer session was held with respected Sadr Sahib Majlis.

The Second session of Majlis Shura started at 2:20 PM with the recitation of Holy Qur'ān by Sanaullah Khan Sahib, Na'ib Sadr Majlis Ansarullah Canada, followed by English and Urdu Translation presented by Dawood Ismail Sahib, Na'ib Qaid Umumi. The first agenda item of this session was the implementation reports of the previous year's proposals. Tarbiyat and Tabligh Annual Reports were presented by respective Qaidin Kalim Ahmad Sahib, and Muhammad Abdullah Sahib, while Qaid Umumi, Asim Mehmood Bhalli Sahib presented the Majlis Ansarullah Annual Report.

This was followed by the sub-committee reports. The Mal Sub-Committee report was the first one to be presented by Javed Ahmad Kahlon Sahib, Nazim Ala Calgary and Chairman of the sub-committee. As per the tradition of Majlis Shura, an open discussion took place for the proposal and the members who were not part of the sub-committee shared their opinions and asked questions to clarify the recommendations. Once the discussion ended, the delegates voted for the proposal.

The same was done with the other two proposals as well. Chairman of sub-committee on Tajnid and Umumi proposal, Qamar Ahmad Shaheed Sahib, Nazim Ala Western Ontario presented the report and recommendations. Similarly, Chairman of Sub-Committee on Tarbiyat, Awais Mehmood Sahib Nazim Ala Eastern Canada, presented the report and recommendations. Once the open discussions were done, delegates approved the proposals.

Respected Hamid Warraich Sahib, Sadr Majlis Ansarullah Canada delivered the concluding address. The 28th Majlis Shura of Majlis Ansarullah Canada ended with silent prayers led by respected Sadr Sahib.

After the conclusion, all shura delegates were invited for the dinner along with the members of the National Majlis Amla, Jama'at Ahmadiyya Canada, National Majli Amla of Auxiliary organizations and other invited guests.

ANNUAL NATIONAL IJTIMA 2022 MAJLIS ANSARULLAH CANADA

(Report prepared by Umumi Department)

By the sheer grace of Allah, the Exalted, the annual National Ijtima of Majlis Ansarullah Canada was held on August 12 &13, 2022 at the Baitul Islam Mosque Complex. As always, the day started by offering Tahajjud prayers.

Opening Session

The opening session started with the recitation from the Holy Quran with its Urdu and English translations, followed by the Ansar pledge and a poem.

After this, Na'ib Amir and Missionary-in-charge Canada, Respected Abdul Rasheed Anwar Sahib delivered an inspiring and absorbing opening address on the topic "Status of Khilafat Ahmadiyya".

Academic competitions

Academic competitions were held with regional prize-winners from across Canada participating. Recitation from the Holy Quran, Memorization of the selected portions of the Holy Quran, Translation of the selected portions of the Holy Quran, Poem and Arabic Speech competitions were held on the first day.

Remaining competitions that included English, French and Urdu speeches were held on the second day during the first session.

For the Essay Writing competitions that are held separately, this year, a total of 47 essays were received, Alhamdolillah! Out of all, 32 were in Urdu and remaining were in English. The Talim department appreciates the efforts that were put in and prays for success of the contributors. Qaid Sahib Talim states that the Promised Messiah*as were given the title of "Sultan al Qalam" (King of Pen) and the writers when contribute through their writings follow the Promised Messiah*as, may Allah the Exalted accept their effort and make them true followers of the King of Pen, Amen.

Sports Competitions

Sports competitions are an integral part of Ijtima. These competitions included volleyball, badminton, table tennis, cricket, tug of war, basketball throw. The highlight of the sports competitions was an exhibition basketball match between the Khuddam and Ansar where Ansar beat the Khuddam team.

Special Sessions

There were multiple special sessions held during the Ijtima this year. On the first day, two separate interactive sessions on tarbiyat and physical and mental health issues were held. The members had their questions answered on these topics. The sessions were very beneficial and appreciated by attendees.

A special session was held with Sadr Majlis Ansarullah Canada, Respected Abdul Hameed Warraich Sahib, which commenced with the recitation from the Holy Quran and a poem. Sadr sahib delivered his address on the topic of Obedience to Khilafat. The session concluded with silent prayer.

An interactive and interesting question-and-answer session was also held in the evening before Maghrib and Isha prayers. Attendees of the session asked various questions on religious matters and social issues. This session ended on Tarana that the Ansar brothers of African origin presented in their unique way.

On the second day, two more special sessions were conducted. One was dedicated to Arab brothers and the new converts while the other interactive session took place in the main marquee on the topic “I shall exhort my children to remain dedicated and devoted to Khilafat” led by a panel presided by Respected Kalim Malik Sahib, Na’ib Amir Jama’at, Canada. He was assisted by Respected Sohail Mubarak Sharma Sahib, Na’ib Amir Jama’at, Canada and Respected Sadr Sahib Majlis Ansarullah Canada.

Live Streaming:

Live streaming of the Annual National Ijtima 2022 was arranged for the members who could not attend. All the proceeding in the main marquee were streamed live whereas recorded highlights of sports competitions were shown during the breaks. There team also conducted interviews of the Respected Sadr Sahib, Afsaran Ijtima who were in charge of various departments. There was a special report prepared for the Langar Khana highlighting all steps taken while preparing food for the participants. In all, 13+ hours of live transmission broadcasted during the two days of Ijtima. The live streaming gathered around 3000 views.

Concluding Session

The concluding session started with the recitation from the Holy Quran, an Urdu poem and an Arabic tarana, followed by the Ijtima report and prize distribution ceremony.

Respected Sohail Mubarak Sharma Sahib, Na’ib Amir Jamaat Canada addressed the session. The topic covered was related to the favours of Allah on the Jamaat in Canada and our responsibilities.

Respected Sadr Majlis Ansarullah Canada then reminded ansar about the Group of Five initiative of the refugee desk, which is helping Ahmadi refugee families stranded in countries such as Malaysia and Indonesia, etc. The Ijtima concluded with a silent prayer led by respected Sohail Mubarak Sharma Sahib.

The total attendance was 2,390 from across Canada.

Educational Competition Results

Tilawat

Syed Mubashir Ahmad	Muqami	1st
Malik Fazal Awan	British Columbia	2nd
Abdul Shakoor Nasir	Eastern Canada	3rd

Urdu Speech - Saf Dom

Luqman Tabassum Rabbani	Muqami	1st
Shiraz jameel	Halton-Niagara	2nd
Mirza Babar Ata	Western Ontario	3rd

Hifz Qur'an

Harris Mahmood Cheema	British Columbia	1st
Khamas Salam Alada	Eastern Canada	2nd
Sohail Ahmed Mir	Toronto	3rd

English Speech - Saf Awwal

Kamran Ashraf Choudhry	Vaughan	1st
Khizar Ahmad Choudhry	Brampton west	2nd
Hameed Ahmad Mirza	Muqami	3rd

Qur'an Translation

Munir ul Haq Shahid	Northern Ontario	1st
Karim Ahmad Tahir	Muqami	2nd
Ayyub Iqbal	Prairie	3rd

English Speech - Saf Dom

Mansoor Ahmad Malik	Muqami	1st
Mahmood Ahmad	Toronto	2nd
Mohammad Masood Khan	Calgary	3rd

Nazm

Rasheediddin Tariq	Brampton West	1st
Syed Mubashir Ahmad	Muqami	2nd
Qaisar Nadeem	Halton-Niagra	3rd

Arabic Speech

Yaseen Sheref	Muqami	1st
Ayyub Iqbal	Prairie	2nd
Munir ul Haq Shahid	Northern Ontario	3rd

Urdu Speech - Saf Awwal

Arif Ahmad	Western Ontario	1st
Aziz Ghuman	Brampton East	2nd
Muhammads Iqbal	Northern Ontario	3rd

French Speech

Muhammad Mynawar	Western Ontario	1st
Abdul Momin Sookia	Muqami	2nd
Laiq Ahmad Ranjan	Northern Ontario	3rd

Urdu Essay Writing

Muhammad Sultan Zafar	Brampton west	1st
Naseemullah Khan	Muqami	2nd
Shiraz Ahmad	Mississauga	3rd

English Essay Writing

Adeel Aziz	Muqami	1st
Fazal Masood Malik	Atlantic Canada	2nd
Dr Ali Alburaki	Toronto West	3rd

REGIONAL ACTIVITIES HIGHLIGHTS - 2022